





THE  
SCOTCH  
SOULDIER'S SPEECH  
CONCERNING  
THE KINGS

Coronation-Oath.

Wing S 963



Printed in the Yeare, 1647.

THE  
SCOTCH  
SOUTHERN SPEECH  
CONCERNING  
THE KING  
AND HIS QUEEN



Printed in the Year 1677



THE  
 Scotch Souldiers Speech,  
*concerning the Kings Coronation Oath.*



Entlemen, & fellow Souldiers, though as a Scotch-  
 man I may be plaine, and a Souldier blunt, yet (I  
 hope) as a Christian I shall be honest, and as a Sub-  
 ject loyall in the expression of that duty, which by  
 the Lawes of God, of nature, of the Kingdome, of  
 gratitude, and of humanity is due to one, who is

by Sovereigne Majesty our King, by birth our Countryman, by edu-  
 cation a Protestant, by profession, and actions a most pious Prince,  
 and by his gracious compliance with us confident in our loyalty;  
 the confluence of which obligements hath made all the powers of  
 heaven, and earth to stand as it were in amaze, being big with ex-  
 pectations to see how well or ill we deport our selves in this busi-  
 nesse, of such high concernment. Who knowes but that the divine  
 providence hath sent his Majesty to us, that we might be made the  
 happy instruments of a wellgrounded peace, and of restoring Re-  
 ligion to its purity, the Church to its Rights, the King to his Prero-  
 gative, and Lawes to their chanell, the Nobility, and Gentry to  
 their honours and estates, and the people to their Liberties: if we  
 resolve upon these things, we may crown our Nation with honour,  
 but if unworthy thoughts possesse our soules, we may justly feare,  
 that (although salvation may come some other way,) yet we, and  
 our party shall perill. It is true that we have an hard game to play,  
 but having the chiefe triumph trump in our owne hands, besides so  
 many honours, we shall prove but ill Gamesters, if we be not gain-  
 ers by the deale, and give Religion and Justice their due, besides  
 the saving of our owne stakes: but for the effecting hereof it behoov-  
 eth us to looke with our owne eyes, and not through those specta-  
 cles, or prospectives through which others present matters unto

us: we have hitherto been made beleieve, that the end, and design of all this War was to fetch the King from his evill Councillours to his Parliament of England; his Majesty very often, (yea even beneath the dignity of so great a Prince) desired to comply with them, but they instead of accepting his Majesty, voted him a Prisoner; his Majesty having honoured us with his Royall presence, there are now no evill Councillours about him, there are no Armies to animate his non compliance: what is now the rock of offence: beleieve it (all the circumstances of this War considered) we may justly feare that we have been made but a stale to the designs of those seditious Schismatics, who are now the obstacles of the Kingdomes peace, and that they (like the Ape) made use of the Cats foot to plucke those Chestnuts out of the fire, which themselves had designed for their owne palat; It behoves us now duly to examine the bulinesse, and we are bound (according to the trust reposed in us by his Majesty) to vindicate his Majesties Rights, and to see him restored to all his legall Prerogatives: but shall I tell you the true causes of this present difference, and that which we may upon good grounds suspect to be the true occasion of this most horrid, and unnaturall War? His Majesty at his Coronation in England tooke an Oath in these words: I will maintaine, and preserve to you (the Bishops) and to the Churches committed to your charges, all Canonically Privileges, and I will be your protector, and defender to my power, by the assistance of God, as every good King in his Kingdome in right ought to defend the Bishops, and Churches under their government: then (laying his hand on the Book on the Communion Table) He saith, these things I have before promised I shal performe and keep, so help me God, and the Contents of this Booke. Here is an Oath able to strike terror and amazement into the hearts of all, (the due circumstances thereof being considered) as well as feare and reverence in his Majesty about the performance of the same: it is taken by Gods Anointed, in Gods House, at Gods Table, upon Gods Booke, tendered by Gods Ministers, to defend Gods Rights, in the presence of Gods people, and that with the imprecation of Gods curses, and forfeiture of Gods blessings; so that if over any Oath could properly, by way of eminency, be called the Oath of God, this is it: His Majesty therefore out of his Princely piety (conceiving himselfe bound in duty to God, in honour to the Church, in Justice to his subjects, and in obedience to Christian

prin-



principles to maintaine his Oath,) refuseth to consent to the root and branch bills against the Episcopacy: but some (whom I will not name) forgetfull of his Majesties honour, and conscience, and resolving to execute their owne designs in altering the government of the Church, have raised a Militia, and called us into their ayd, thereby to force a compliance from his Majesty, and the Royall Party, with them. And now what soule is not astonished? what heart doth not bleed? whose eares doe not tingle to heare that we (unhappy we) should, under the pretence of holy Covenants, be made the instruments of such horrid impieties? What could the devill, and all the fiends of hell have thought on more impious then perjury? what more obnoxious to the Church of God then Sacrilege? what more rebellious then by force of Armes to compell the King to both? what more blasphemous to God, and scandalous to Christianity; then to do all these things under the name & pretence of Religion? what, was God the God of truth when he gave us the Precept of performing all our Vowes, and is he now become the God of Perjurie? did God detest the withholding of Tythes, and Offerings, as robbery done to himselfe, and is he now become a Patron of Sacrilege? did he enjoyne subjection to Superiours as to his owne Ordinances, and that upon paine of damnation, and is he now become a Generall to Rebels, whereby to force the King against his Oath, and Conscience? Heare ô heavens, and hearken ô earth, if ever any such thing were committed, that a great Councell of a Kingdome, of Christians, of Protestants, of Subjects, of those that were sworne to defend the Kings rights, should countenance tumults, connive at assaults upon his Majesty, examine the circumstances of his Birth to prove Bastardy in him, that thereby they might remove him, and his Royall Posterity, from the Crown, raise a Militia against him, vote him that he was seduced by evill Counsell, that he sought the destruction of the Parliament, to bring in Popery, and to rule by an arbitrary way, vote his Royall Consort to be guilty of high Treason for her loyalty, murder his Nobility, destroy his Gentry, oppresse his Subjects, wincke at the blasphemous how-and-cries of *Britannicus*, and vote his Majesty to prison, because out of a pious, and Princely resolution, he is fully bent to maintaine his Oath, rather to part from his life, and Crowne, then from that Religion, and Government, both in Church and State, which he is sworne, and hath so often deeply protested, and de-

elared to maintaine. Good God ! what shall we say to this? whe-  
 ther shall we cause our shame to flye? to whom shall we appeale  
 for excuses? shall we ascend up into heaven for them? Loe there  
 we shall find all the Saints, and Angels of God, who continually be-  
 hold the face of their heavenly Father, detesting those new do-  
 ctrines of forcing the Kings conscience contrary to his Oath; as such  
 whereof all the Patriarches, and Prophets, and Martyrs of God were  
 formerly ignorant. Shall we appeale unto men? behold Ireland con-  
 quered, our owne Country up in Armes, the greatest part of the  
 Nobility, and Gentry, and all the heads of the Universities, to-  
 gether with the learned part of the Clergie of England, detesting  
 our actions with as much abomination, as ever the Egyptians  
 hated the profession of Shepherds: and if we had put the case  
 at the election of the Parliament members, if the King will not,  
 contrary to his Oath taken at his Coronation, consent to the pulling  
 down of Episcopacy, and alteration of the Church Government,  
 whether or no it be the Subjects minds by force of Armes to com-  
 pell him thereunto, contrary to his Oath and conscience, all people  
 would have been ready to stone us, as not thinking it possible that  
 such horrid impieties should enter into the hearts, or thoughts of the  
 great Councell of the kingdome; and certainly if we had ingenuously  
 confessed the truth at first, without the cloake of a thorough Refor-  
 mation, or of fetching evill Councillers from the King, we should  
 never have raised so great a power: and if we look beyond the Seas,  
 we are accounted the shame of Christians, and the scorn of Christi-  
 anity, yea even all Protestant Churches (when they are really  
 informed, against what principles we have proceeded) will hate,  
 and detest our actions: shall we ransacke the sacred Scriptures? I  
 have shewed you before against what diuine precepts we have  
 proceeded, but behold there indeed the pure fountaines of  
 living water blundred, and abused for the justification of our cause;  
 when one shall tell us, that we may fight against our King, because  
 it is written, Thou shalt binde their Kings in chaines, and their  
 Nobles with linckes of Iron: Another (blaspheming the King with  
 horrid slanders) shall conclude that Tophet was prepared of old,  
 yea for the King it was prepared: And a third (as though he would  
 fore-propheeye of the Kings destruction) saith, though *J- coniah*  
 were the signet upon my right hand, yet will I plucke him from  
 thence: Are not these horrid things, such as would make a dumbe



man speake, and a wise man dumbe with horror and amazement? If (fellow Souldiers) you intend to be ruled by the Scripture, let me put you a Scripture-case; in *Sauls* seeking to make havocke of the *Gibeonites*, contrary to the Oath given them, you may observe, how this Oath was obtained by fraud, and a lye; that it was expressly against the Covenant of Promise given to *Abraham*, *Isaac*, and *Jacob*, and afterwards to *Moses*, *Aaron*, and the people; that it was given rashly without asking counsell of God, and to a people by Nation Heathens, by Religion Idolaters, and by condition vassals, to be drawers of water and hewers of wood; that what *Saul* did was at the least 300 yeares after the Oath given, in which time that Oath may seeme to some to be antiquated; and that he did it in zeale to the people of *Israel*; But what the successe? the blood of the men shed by reason of this perjury cryed aloud to heaven for vengeance; Gods eares were opened to their cries, he punisheth the whole Land with Famine, and would not be pacified but with the hanging up of almost all *Sauls* posterity: are not these things written for our instruction? and what judgements (thinke we) shall attend us if we force the King to violate that Oath, which his Majesty tooke by the Lawes of the Kingdome for the preservation of Gods, and the Churches Rights, shall we then looke within us, and there make boasts of the Spirit? but if Gods Word be the tryall of the Spirit, that Spirit which is repugnant to the Word of God cannot be the Spirit of God; Gods Spirit comes to us in Truth not in Perjury, in meeknesse, in the forme of a Dove, not of an Eagle, or with Vultures talions to steale flesh from the Altar; and we know this to be the difference between the Spirit of Truth, and the Spirit of Errour, that Truth desireth nothing but the armes of Righteousnesse, the armes of Prayer, and teares, and the Sword of the Spirit, which is the Word of God: to fight for the profession thereof against their lawfull Kings; the Doctrines of setting Kingdome against Kingdome, and Nation against Nation, by forreigne Warres, and of setting the Father against the Son, and the Son against the Father by civill dissentions, are the Doctrines of those false Christs, who shall deceive many, and are reserved for the worst of times, to be maintained by the worst of men, who by their boasting of the Spirit, fill the Church with Heresies, and Schismes, the Kingdome with Rebellion, and the world with confusion: shall we plead the Votes, and Orders of the Parliament of *England*, or the Nationall Covenant?

Covenant? what were this, but under pretence of pulling downe Popery to set up Idolatry, and to lay aside all the Lawes of God for the Covenant, and for the Votes and Orders of the Houses? but if the Covenant be to maintaine Religion, and the Kings honour, we shall then truly performe the Covenant in both, when we detest those Doctrines, and actions, that dishonour God, and the King, by accursed Perjury; and that were a Covenant with hell that should covenant to force the King to forswear himselfe. But tell me, (I pray you) is it the Votes, and Orders of the Houses, and the Covenant, or the Commandements of God that shall justifie or condemne us the last day? shall we plead the Lawes of England? but (I pray you) what Lawes can be of force to mate themselves against the Lawes of God? and what Lawes of the Kingdome were ever produced to justifie the raising of a Militia, and the calling in of Forraine ayde, and joyning in Covenants, thereby to force the Kings violation of his Coronation Oath? Again (if we beleve them that are professed in those Lawes) they lay this as a maxime, that no Law, Statute, or Custome, which is either against the Law of God, or Principles of Nature, can be of any validity, or force, but are voyd, and null in Law; they say further, that therefore this Oath was by the Fundamentall Lawes and constitutions of the Kingdome presented to his Majesty of purpose to bind his conscience to preserve the Ecclesiasticall Rights, for the comfort, and encouragement of true Piety, and Learning: that as the Lawes, and Statutes of *Articuli Cleri*, and other records should bind the hands of the subjects, so this Oath should binde the conscience of the King from violating the Churches Rights: and therefore it is exprest as a severall Article in the Coronation-Oath, that the King should never assent to any Act, that should trench upon their Rights, and that howsoever the Kings conscience was at liberty to consent to the alteration of any other of the municipall lawes, yet it should be bound as to this by the especiall and direct words of the Oath; as likewise his Majesty is bound by the words of that Oath, to doe justice to all: and therefore by vertue of this Oath, as well as of honour and Justice, if the Houses tender any Bills which his Majesty conceives to be against common right, or Justice, his Majesty is bound not to give his Majesties Royall assent thereunto, which cannot but strike amazement in all knowing men, that any should be so impudently wicked, as against all the lights of



God, of Nature, and the Kingdome to taxe the King with perjury, because he will not consent to the root and branch bills against Episcopacy; and the Royal Party desires no other happinelle then to be admitted to a full and free disputation upon that poynt; and that their reasons might be published in all Churches, and declared to all the world, for the justification of his Majesties and their innocencies in this cause. Against this shall we plead the pride and arrogancie of the Bishops and Clergy? but I feare this will bee with greater pride; suppose some Bishops and Clergy exalt themselves against some of Gods people, must we therefore exalt our selves against God, and Gods Anoynted? because some Bishops are proud, must ye subjects therefore take up *Annes* to force the King to perjury, and sacrilege? let their insolencies be punished, but let Gods and the Churches Rights remaine. It is granted that some of the Clergy by the irregularity of their actions, and laying clogges upon mens consciences, gave a great scandall to the Church, but these might be legally proceeded against; and what innovations they had brought in contrary to law might have been reformed; but must therefore the function, contrary to all the principles of Religion, Law, & Reason, be rooted out? because there was a *Judas* amongst the Apostles, did Christ take away the Apostleship? because many Angels did rebell against God, did God destroy the whole Hierarchy? Suppose some Bishops sought to set themselves the one at the right hand of the King, the other at his left, as *James* and *John* did at Christs; must their ambition cause all to bee despised? If God should root out all man-kinde, because some are most refractory wicked persons, what would become of us? the doctrines of rooting out all, for the abuses of some are agreeable neither to the precept, nor pattern of him, who wil have the wheat & tares grow together till the harvest: and it hath formerly been accounted the wisdom of Parliaments to reforme abuses by regulating, not by extirpation. But yet what hath the righteous done? whole eyes are so swelled with pride, or blinded with malice, that doe not see how many Saints of God there were both of the Bishops, Doctors, and other Clergy, who willingly laid downe their lives for that Cause, and Religion, which his Majesty doth now maintain? and for us to say, that if they had lived in these dayes, they would have sided with



us, is a speech as full of arrogancie, as ignorance, and expressly against all their actions; and how many are there of their successors, who, before this unhappy difference, were men famous in their generations, and have now none other fault but their constancy to their Religion, and their loyalty to their King? Shall we then justify our Cause, for that God hath gone along with our Armies? O poore miserable creatures if we have no better then such fig-leaves to cover our nakednesse! because God doth often blesse the adulterous seed, is he therefore either the cause, or lover of adultery? if we have nothing but the power of the sword for the justification of our Cause, by this title, the blasphemies of *Mahomet* in the *Alcoran*, and the dotages of the Popish superstitions in the Legend may lay claime to heaven as well as we: but what if God out of the heat of his wrathfull indignation towards us, have (as he useth to doe to those whom he gives over to a reprobate sence) given us the victory, thereby to obdurate us in our rebellion, that through pride of heart, and vaine conceit of a just Cause, we might be made more uncapable of repentance, and pardon? It is true, that God hath had a controversie with the English, and we for their sinnes may be made the rod of Gods anger in punishing the King, and all his Royall party; but we know not how soone for our owne sinnes God may throw this rod into the fire. Perchance you will say, that the King in taking away the Churches Rights should doe no more, then what he himselve in part, and his Royall Predecessors have formerly consented unto: but who knowes not, that his Majesty never willingly agreed to the abrogation of any of the Churches dues; and if his pious heart smite him for cutting off the lap of their skirts, must he be forced to strip them as naked as the yong man that left his linnen garment behind him? and who knows not that all those Kings, who have been regardlesse of their Oathes in taking away the Churches Rights, have been pursued by the hand of Justice, so that there is not so much as the name, or posterity of any of them remaining? and who knowes but that those acts of impietie might be amongst those crowdes of sinnes, which have cryed so lowd for judgement against these Kingdomes? But shall we say that this Oath is an evill Oath, and so evill in the taking, and worse in the keeping? this were to cast dirt upon the face of the whole

constitution of that Church, & State, of that kingdom which appointed the tenure of this Oath to his Majesty. But wherein (I pray you) doth the malignity of this Oath consist? Suppose that there were now a Parliament of Papists, who would take up arms under pretence of a thorow Reformation, and of voting all Protestants that should side with the King, as evill Counsellors, and of fetching the King from them to his great Councell, should not we that are Protestants stand up in his Majesties justification? should not we abominate the violating of these lawes of God, of nature, and of the Kingdome, under the pretence of the power of the great Councell, as Jesuiticall impostures? is it unlawfull for the King to breake his Oath for any Votes, Orders, or Ordinances of Popish Parliaments and shall Protestants now doe that which they so much detest in Papists? but if there be any that will plead for Baal let them stand up, and produce their strong reasons, let the case be truly stated to the Assembly of Divines, and if they have any new Directories for the regulating of the Kings conscience against his Oath, as well as for thrusting the Apostles Creed out of the Church, let them be published to the world, that all Christians may judge how Orthodoxe they are. First let them resolve whether or no the King (notwithstanding the taking of this oath) be bound to take away the Churches rights? and whether or no (like so many Popes) they or the Houses have power to dispense with Oaths, and to nullifie them at their pleasure. Secondly, if the King will not bend his conscience to be warped into Perjury; by the scorching heat of their zeale, whether or no it be lawfull for the Subjects to raise a Militia, and to call us in to their aide to force the King thereunto, and whether or no it be rebellion so to do? Thirdly, where the King is pursued because he will not commit Perjury, whether or no the Subjects by that account which they are to give to God, by the duty which they owe to the King, and by the Oaths of Allegiance which they have taken, be not bound to stand up in his Majesties aide, for the vindication of his Majesties honour, and conscience? Fourthly, where the Subjects do upon these grounds engage themselves in his Majesties service, whether or no it be according to the rules of Religion, or Justice, to vote, or publish them to be enemies to God, and all God-lesse, Papists, popishly affected, Traitors to the King, enemies to



their Countrey, disturbers of the peace, and such like? Fifthly, whether or no all those Clergy-men that have taken the Oathes of Canonick obedience; and to maintain the discipline, and government of the Church; all those of the Laity that have taken the Oathes of Offices, of trusts, and of allegiance, can justify the violation of those Oathes, to comply with the two Houses, in forcing his Majesty to violate this? Sixthly, whether or no all the Lawes of God and man, which justify, and vindicate the Kings Rights, and Conscience, are to be esteemed as void and null in Law; And whether or no all the blood-shed in this most horrid and unnaturall war shall bee imputed to them, who seek to vindicate his Majesties honour, and conscience, or to those, who (under pretence of a thorough Reformation, and of fighting against evill Counsellors) give the King so many battells, and turne these Kingdomes into so many Acheldama's, filling them not onely (as *Manasses* did *Jerusalem*) with blood from one end to the other, but also with so many Perjuries, Sacrileges, and horrid Blasphemies? If the Assembly of Divines be ashamed to owne these accursed impieties, why should not we be ashamed to defend those things by our Swords, which they are ashamed to justify with their Pens? I think impiety is not yet growne to that height of impudency, that any man dare dispute these questions, in the discussing whereof it will appeare, that if all the precepts of divinity were taken out of the Word of God, all the dictates of reason blotted out of the Book of nature, & all the maximes spunged out of the Lawes and Statutes of this Kingdome, which have been violated in the justification of this war against the King, there would be neither Scripture, Reason, nor Law left us how to walk as Christians, Men, or Subjects: but if there be any whose desperate condition hath sold him (like *Ahab*) to work wickednesse before the Lord, and to plead for the violation of the Kings Oath, that were not only to sharpen the Tongues and Pens of men, but even the Arrowes of Gods judgements against us, and our cause, and to make the enemies of God to blaspheme Religion, yea to expose our selves, our Kingdomes, our Religion, and all that we have, to the contempt and scorn of all nations, and Religions whatsoever. What Kingdome can with safety enter into a League, or confederacy with our King; what forraign Nation can with security rely upon



upon the honesty of our Merchants; what Religion will not feare to hold Communion with such a Religion, or Nation, whose principles, either in Religion, or State, maintaine, that the Subjects may take up Armes to force the King contrary to his Oath, yea his Coronation-Oath? how often have our Pulpits rung, that faith is to be kept with Hereticks, and shal now the Subjects take up Arms to force the King to Perjury? Lord what shall I say? Is the Councell of *Trent* now removed into *Henry* the seventh's Chappell? Is the Popes Chaire at *Rome* changed into the Speakers Chaire at *Westminster*? must our new Reformed Religion be founded upon the foure corner stones of Blaphemy, Perjury, Sacrilege, and Rebellion? and shall we temper the Morter thereof with the bloud, & teares of his Majesties loyall people, of our fellow Subjects, of our Brethren, and of those who live, and dye in the same faith of Christ with our selves? I tremble to think what the event of these things may be; though we have hitherto escaped the Sword, I pray God that a Serpent out of the wall do not bite us: If it were taken so ill that the late Lord Arch-Bishop of Canterbury, and some other Counsellors of State should alter the Kings Oath in some circumstances (the substance of the Oath still remaining) how ill will it be taken that we should rise in Arms to force the Kings conscience against this Oath? but admitting it had been but a private Oath, nay if a wicked Oath, and his Majesties conscience had led him to take and defend the same, what Doctrine is there in the Scripture that inables the Subjects to rise in rebellion against him for it? we may now see the Scene of the Churches stage strangely altered; the Church, and true Religion formerly suffered persecution by the tyranny of Kings; but now Kings (yea pious Kings) suffer persecution by the tyranny of Religion: these, these and such like arguments are those rocks upon which the Royall party hath built their judgment; who, although they bee overcome by the Sword, are not yet vanquished in their cause; for which they make their appeals to heaven, & call God and man to witnesse their innocency, rejoycing in nothing more, then that there will be a day of Judgement, when the righteous and impartiall Judge shall judge both them, and us according to the justice and innocency of the cause: in the meane time, now that God hath done with them, who knowes how soone

he may begin with us, and call us to an accompt? Let us therefore hasten on the peace, thereby to prevent those clouds of bloud, which threaten to dissolve themselves upon us in fire, and haile-stones; let us lay the foundation thereof in heaven, by rooting out those accursed doctines of sedition, which have watered our furrowes with so much bloud; let us by a generall Councell chosen out of all the Provinces within his Majesties dominions, according to the ancient, and known Laws of the 3 severall Kingdomes, restore religion to its purity of doctrine, & the Church to its unity of discipline: but for us to thinke of a Reformation by faction, and rebellion, and to talke of Religion whilst we hold up our swords to force the Kings conscience to perjury, is to blaspheme, not to maintaine Religion: and yet, as one absurdity opens the doore to a thousand more, and one sinne makes way for another, I have heard some of our leaven, (finding that they have done what they could by the sword, and all to no purpose) thinke to cover the shame of this tenent with a worse; and (as *David* thought to cover his adultery by murder,) so these would cover their murder by adulterating the Church of God, and would cloake the forcing of the Kings conscience by armes, with proceeding against him by Ecclesiasticall censure; but was ever any hereticke so blasphemously impudent, as to talke of a *tradatur Satana* against their King, because he will not perjure himselfe to commit sacrilege and Apostacy: this were to deliver our selves not the King to Satan, and to burne our selves in hell for thus blaspheming God, and the King, whilst his Majesty signes his Hallelujahs in heaven; the curse causelesse shall not come, and the arrowes that we shall shoot against him will fall upon our own heads: this was not it for which his Majesty put himselfe upon our loyalty: If the King would have been forced against his conscience, hee needed not to have hazarded either his life, or Crowne, or to have committed himselfe to our trust, he could have forsworne himselfe without our counsell, or compulsion; let us take heed that we make not a prey of that deere, which flies to us for succour from the Hunts-mans hounds. Let us poure balm into the wound of the three Kingdoms, by vindicating his Majesties honour, and conscience, and by restoring the King, his Royall Consort, the Prince, the Church, and the other subjects to their lawfull Rights;

(15)  
so shall we by giving unto *Cesar* the things that are *Cæsars*, and unto  
God the things that are Gods, truly make a covenant with heaven  
by our Religion, and Justice ; and we may make up all the breaches  
of dissention by an happy union ; God may be pacified towards us ;  
we may prevent the plots of future designs ; obtaine honour with  
all Christian Princes ; and be restored to our owne homes, with  
the plentiful reward of Religion, Justice, and Loyalty.

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*Finis coronat Opus.*

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the first, I will be a [?] and [?]

Printed by J. W. Smith, New York.

TREASURE  
ROOM

